

A
**SERMON
P R E A C H E D**

At the Funerall of the Honorable

Sir FRANCIS VINCENT,

Knight and Baronet, at Stokedawbernon
in the County of Surrey, the tenth day of
Apill, 1640.

By Thomas Neesham, Clerke, and
Rector of the same Church.

*In Aureolam cum Inscriptione NON NISI
VINCENTI, in Vexillo Egregij viri
Dom. FRANCISCVNCE
Militis & Baronetti, quis obiit 14. die
Martii, anno Dom. 1639.
Chromagramma.*

*En Reg Ianuarii VINCI post Fas SV perstes,
VINCENTI Dant Vr pra Mla JVSTITIA.*

*Humilime posuit R. C. *Heb. 27.**

L O N D O N :

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СЕМЕЙСТВО

СИБИРСКОЕ

СОЛНЦЕВОДСТВО

To the right Worshipsfull, my most
worthy and much honoured Lady.

ELLYNOR,
The late wife of *Sir Francis Vincent*,
Knight and Baronet, deceased.

THOMAS NEESHAM, Clerk
Devoteth himselfe; Dedicateth this Sermon,
and wisheth all health and happinesse in
this world and the next.

MADAM.

YOur Ladiship hath lost a Husband, and laments him; I my selfe
likewise have lost a Pation, and
lament with you. I woulde to
God, and doe wish it from my soule, that
you might finde ease by my griefe, and have
your sorrowes mitigated by my bearing
part, which hapily you may, and in all
reason should, for if every thing else be the
lesse when it is devideed and shared amongst
others, why not your griefe, wherein you

• A 2 b b 100 have

The Epistle Dedicatory.

have not onely my self but many others to share with you ? To sorrow for the dead is as naturall as death it selfe ; wee can not , wee must not deny nature her due passions and affections , onely take heed , your sorrow be not boundlesse , immoderate , endlesse . Saint *Paul* will allowe you to mourne , but to mourne as one without

¹ *Thes.* hope of a glorious resurrection , hee will
^{13.} not . If he whom you bemoane were utterly lost , and never to be revived , you might bee the more passionate , and weepe for him , as *Rachel* for her Children , with bitter lamentation ; but seeing hee hath but onely exchanged his lodging and resigned this on earth for another (a better) in heaven : if you should now bemoane him above measure , it were to envy his preferment , and to shew your self injurious to him , (if not to God ;) you could not but thinke of such a day , and forecast within your selfe of such a destiny , that either you must part from him , or he from you . I cannot be perswaded , that this affliction did surprize you upon a suddaine , for such a faithful and experienced Disciple (as your selfe) would and did without all question

The Epistle Dedicatory.

(put cases of this nature) suspect casualties, weigh uncertainties, foresee afflictions; and provide for them. Now is the tryal of your providence, your patience, your fortitude, now is the time to bring forth that store, that you have gathered, and to practise that Christianity, that you have all this while so plausibly, and praisably professed; the chiefe use of weapons is in war, and of Christianity in conflicts and trialls, he that manages his afflictions with wisdom, and beares the crosse with patience when it lies upon his owen shoulders, is undoubtedly the best Christian.

Let your temper and moderation (good Madam) appear in this difficulty that the world may see the fruits of your Religion, that you can as well advise your selfe, as give advice to others; & wisely digest your owne Pressures, as well as prescribe remedies for other mens. It is not our happinesse alone, to be thus afflicted, but of many others, nor is it the condition of your family onely, to be lyable to the stroke of death; but of all in the world; this may a little revive your drooping Spirits, and adde

The Epistle Dedicatory.

something to your comforts, that there
hath no temptation taken you, but such
as is common to men. How many thousands
shares with you in the like affliction? for
husbands to loose their wives, and wives
againe thier husbands, is a common thing;
you cannot in reason be justly offended, or
grieved at that, wherein you are not singu-
lar, but have the greatest, and the most, to
be your companions. I should be loath that
the remembrance of these things should la-
den your thoughts at flesh, or rub up that
sore, which wisedome and time hath wel-
night skind over, that is not my intention;
I aime at nothing lesse, then the remembrance
of your griefe it is physick that I prescribe,
and if it should chunce to cause any little
distemper in the patient, you will not (I
presume) blame the phisitian but the pati-
ents constitutions, every thing works ac-
ording to the disposition of the receiver,
nothing comes amisse to a rightly disposed
Christian: I know you are wise, and hath
learned with holy Job, to receive both good
and ill, at the hand of the Lord. And with
patient *Paul*, into whatsoeuer condition

God

The Epistle Dedicatory.

God shal cast you therewith to be content, it cannot be denied but that your sufferings are somewhat and such as deserue commis-
eration and condolment, yet nothing to what God in his seveere justice could and might inflict upon you. You have not yet resisted into blood : fire and faggot and the sword, and such intollerable afflictions, (as some of our fore-fathers have felt the smart of) are not your portion, it is but a shallow water, in respect, that you now wade over, yet look (I beseech you) to your footing, and give God the praise, that if he should call you hereafter (which God for-
bid) to more swelling waves, and expose you to more violent temptations, you may be able to withstand, and having done all to stand as the Apostle speakes.

But I would not willingly be tedious, my intention at first, were not to write much, only some short Epistle and no more ; for being importuned by him, who had power to command me, to send your Ladiship a copy of this poore Sermon, that was preached at the funerall of your noble Husband, and my honorable Patron,

The Epistle Dedicatory.

I could not for shame send it bluntly without some small preface, to make way for it, and usher it to your Ladiships hands: it is not such matter as can much informe your Judgment, but yet (happily) worke upon your affections; what ere it be, it is presented to your private cabinit, to your owne selfe; yours it is, and so is hee that made it; that preacht it, who will not cease to pray for your good Ladiship that God Almighty would blesse you with spirituall blessings in heavenly things; give you the spirit of wisdom, and the fear of the Lord; endue you with Courage, Constancy, Patience, meeknesse and every good grace; that he would crowne you, and all yours, with peace, plenty, welfare, health and happiness of soule and body: this is, and shall be the unsained desires and harty prayers of him, who humbly wisheth to be esteemed

Your Ladiships in all humble

Stokedambernon, and f^{or}thfull obserua^{tion}
Ap^ril 20. 1640.

Tho: Neeham.



A S E R M O N

Preached at the Funerall of the Honourable Sir *Francis Vincent*, Knight and Baronet, at *Stokedambernon*, in the County of *Surrey*, Aprill the 10. Anne

Dom. 1640.

The Text. Heb.9. ver.27.

It is appointed unto men once to dye, but after this the judgement.

Vnera'll Obsequies and solemnities of this nature, they are to use the words of Saint *Augustine*, *Magis vivorum solertia quam mortuorum subfida*; more for the solace & comfort of the living, then any wise subfidiary or helpfull to the dead; well may those that are alive, reap some advantage and benefit, by seeing such spectacles of mortality, and by hearing commemorations of death, but for those that are dead, these Ceremonies are of little or no availe in the world: for neither are the wicked any whit bettered by them, nor the godly prejudiced in the want of them. *Seperata natura relitibus*, (saith the Poet) Nature makes a grave for those that have none; *Et calo regitur, qui non habet urnam*, and heaven covers that corps that hath no other coffin. And

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yet

A Funerall Sermon.

yet I must tell you, that Christian buriall is a great blessing; for a man to come to the grave in peace, is a singular happiness. This was promised to good King *Josiah*, as a recompence for his confection and humiliation, when the rest of the people of the Land committed Idolatry, and provoked the Lord to wrath; That he for his part shoud be gathered unto his Fathers, and into his grave in peace; this was both commended and blest of *David*, that the men of *Ja-
cob* & *Leah* hewed kindnesse unto *Saul* and *Jonathan* his Sonne and buried them.

It is no lesse then a part and point of piety to respect thole bodies on earth, and to let them have all the due rights of comely Buriall, whose soules are glorious in heaven. How justly doe we take care of the honourable interring of our friends, when as God himselfe gives us a vive example; he, when the soule of *Moses* was expired, and conveyed into glory, caused his body to be conveyed into the valley of *Moab*, to be buried.

Antiverable hereunto was *Sara* buried in *Hebron*, *Gen. 23*. *Deborah* in *Bethel*, *Gen. 35*. *Rachel* in *Bethleem*, *Gen. 48*. Christ in a new tombe hewen out of a rocke. I might be infinite in particulars, but this is a most certain truth, that though the dead body be insensible of any position, yet Christian buriall is a blessing. And the contrary hereunto is a curse at least a punishment, which the Lord threatens to revolters and rebels. *Jehoahen* that wicked King, for his violence, oppression, and other his vicious courses, had this message sent him (and it was a cutting one) that he should be buried with the buriall of an Ass, drawn out and cast beyond the gates of *Ierusalem*.

Amongst those many judgements that God threatened to bring upon the *Jewes*, this was one and a maine one too, that they should not be lamented, neither be buried, but should be as dung upon the face of the earth, their carcases should be meat for the fowles of the heaven, and for the beasts of the earth. I could with ease enlarge my selfe upon this theame, but I consider where I am, to whom I speake, and what I have

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to do; and therefore without any further Prefacing, I addresse my selfe to my Text. It is appointed unto them once to dye, before this the judgment. These words whether you take them joyntly or separate, in coherence with the Context, or a part by themselves, they are a Statute Lawe enacted by God him selfe in the grand Parliament of heaven touching mans death and his judgement after death; So that in telling you what the words are, I have told you withall, in a manner what the parus be: namely, these three. First, a Statute enacted in the first word unto them, that's one part, is appointed to whom ever is appointed, to men; that's another part, to men: touching what? touching their dying and their coming to judgement. *Jesus vero dicit: Sicut erit iudicium vestrum in die iudiciorum, ita etiam in vita vestra;* but after this to judge us; that's the last part; these be the parts. Of these in order. A Statute enacted, is but first point. *Statutum est;* It is appointed. All Statutes are not of the same constitution and enactment, for some are constituted and enacted by men, as those in the Parliament of State, concerning theft, murder, rape, robbery, with a thousand more of that nature. Some againe are constituted and enacted by God, as those in the high Court and Conistory of heaven, concerning sinne, death, judgement and the like; and first is this Statute here in my text: a Statute of Death, and that not of mans ordination or appointment, but of Gods. *Statutum est;* it is appointed and appointed by God: hence it is that holy Job ascribes the day of his departure unto God; *I know, saith he, that he will bring me to death and to the house appointed for all the living:* and hence it is that the Lord in the rejection and extirpation of the *Iews*, arrogates to himselfe both their death, and the manner of it. *I will appoint over them foure kindes, saith the Lord, the Sword to slay, the Dogges to tear, and the Fowles of the heaven, and the Beasts of the earth to devour and destroy:* the slaying sword, the tearing Dog, the devouring Fowles, the destroying Beasts, all from the Lord, and of his appointment.

Its well observed, that there be five keyes which the **Lord** keepes in his owne custody, and reserves in his owne power; the Key of Raine, *The Lord shall open unto thee his good trea-* Deut. 28.12

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Psal. 104. 18.
Acts 16.

Gen. 30.

Ezech. 37. 13.

sure, she heaves to give thee raine to thy land in its season: thats the first key: the key of Food; Thou openest thy hand, and they are filled with good, thats the second key: the key of the heart, God opened the heart of Lydia, that she attended unto the things that were spoken of Paul, thats the third key. The key of the wombe, God remembred Rachel and barked unto her, and opened her wombe, thats the fourth key. The key of the Grave; And ye shall know that I am the Lord, when I have opened your graves; thats the fift and last key.

Now as none can forgive sinne but God onely, so none can open the grave, dissolve these tabernacles of our flesh, bring to the dust of death, but onely the Lord; for man not armed with authority from above, but meerly out of spleene, or revenge, or coler, or a bravado, or wearinesse of the world, or the like, to open the passage out of the world, and to bring death either upon himselfe or others, is to intrench upon Gods right, snatch the key out of his hand, and both peevishly and perilously to transgres that Law, which he hath enacted, which he hath appointed.

Gen. 2. 17.

Gen. 5. 5.

Now of things appointed by God, some are absolute, some occasionall, some *Legi naturae instituta*, by the law of nature in its perfection and integrity; some *legi naturae disposita*, by the law of nature in its defecction and decay; and such was this law, the law of death, it was not enacted, neither came it in, when man was in his prime, but when he was in the wane, not when he was in the height, in the verticall point of his integrity, but when he was in the declination, the state of sin. *In die quo commederis, &c.* so faith God to Adam, in the day that thou earest thereof thou shal dye the death, in that day but not before. If Adam had not sinned, he had not dyed; if he had not transgressed Gods law, he had not tasted Gods curse, but having once sinned, death presently ensued; not that Adam presently dyed (for he lived after that 930. yeeres) but that he was now dyable (as I may so speake) subject to death and the lawes of death; having and feeling in himselfe aches, paines, infirmities, distastes, infinite amazies and vexations, the certain symptomes and messengers of death, which before

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fore he neither had nor felt : expresse and pat for this purpose is that of the Apostle Saint Paul, *As by one man sinne entered into the world, so death by sinne.* And againe, *the wages of sinne is death ;* every kind of death, both spirituall and corporall, is the guerdon of iniquity, the reward of sinne. Death was not Gods immediate and proper worke, for God made not death; *Wisd. 1.31.* neither was it one of those Impes that God planted in Paradise, for there all was very good, but it was the worke of Satan and had its originall from the bitter root of sinne. So that Satan begot it, *Adam and Eve* nurst it, and sinne brought it forth. To breviate the case in hand, and to give you the substance of it in short, it is this.

Here is a Statute enacted concerning death, enacted by God, by reason of sinne : thus have you the pith of the Doctrine in point of Explication : now for Application in point of Use.

And first, if mans death be appointed, then is it not contingent or casuall, but comes upon him by a certaine Series of causes, and these guided by an univerfall cause, God almighty. When *Lazarus* was dead, his two sisters *Martha* and *Mary* comes to our Saviour with this dolefull note, and pitifull complaint ; *Lord, if thou hadst beene here, my brother had not dyed,* saith one ; *Lord, if thou hadst beene here my brother had not dyed,* saith another : And is not this the common note and language of the world, when a man is dead, then if such a Physician had beene here, if he had been let blood, if he had not taken such a potion, or eat of such a peice of meat, or lived in such a foggay ayre ; if he had not done thus and thus, or so and so, he might have bin a lives man to this day.

These consider not with *Job*, That the dayes of man are determined, and his bounds appointed, which he cannot passe : the time, the place, and every circumstance of his dissoluion is decreed, that one man dyes in the field, another in his bed, another in the water ; that one dyes in a foraine Nation, another in his owne ; this, and all this is fore-ordained in heaven. What though one seeme to dye casuallie, another by an unexpected violence ? What ? the hand of God is in both. If we

we should come to a man newly fallen dead from his horse, funke downe upon the sudden dead in the streets, we must conceive and think that we heard God whisper him in the eare, and say unto him, Dye thou here, that God that brought us into the world at his owne pleasure, will and doth carry us out at his owne appointmentes.

If mans death be appointed, and appointed by God, then is it unavoydable. All the armes of proofe and coats of mail in the world, cannot warr us from the terrible stroke of it. Let vaine man make his nest in the Cedars, build a tower that may reach up to heaven, let him wash his leps in butter, joyne house to house, field to field, land to land; let him eat and drinke of the best, clothe himselfe in purple and fine linnen; let him purchase the highest promotion, manage the greatest offices of State, insinuate himselfe the dearest into his Soveraignes favour; let him doe what he can to fortifie himselfe against death, all will not doe. He that hath appointed it will bring it to passe, nothing can hinder the pow-erfull decree and appointment of the Almighty.

It is well observed by Saint *Gregory*, that *Deum non mutare sensitas, at non novit mutare Decreta*: God can and doth sometimes alter his meaning & reverse his Edicts threatened for sinne; as in the case of *David*, *of Ahab*, *of Nitrode*, but the determinations of Gods Decree from all eternity, are irrevocable, or repealeable; these like the Laws of the *Medes* and *Persians*, never alter.

In vaine doe we seeke the avoydance of that, which God hath appointed: wicked *Balaam* could not choose but doe God right in his determinations of this nature; *God*, saith he, *is not as man that he should lye; neither as the Sonne of man that he should repent*; hath he said, and shall he not doe it? hath he spoken, and shall he not make it good? In him there is no mutability nor shadow at all of change.

Men are mutable, appoint to day, and disappoyn to morrow; resolue now, and by and by are of another minde, but God is not so. If *Pilate* stuck close to this, *quod scripsit*, *What I have written, I have written*, and would not have a

Numb. 23. 19.

Io. 19. 22.

letter

letter alighted: surely God will take as close to this *Quod si*,
as we can what I have appointed, it have appointed, and will
not have a title diminished; the foundation of God stands
sure, his decree and appointment firme; and though heaven
and earth shall passe away (as for certaine they shall) yet one
word or title of Gods word and purpose shall not passe till all
be fulfilled. As sure as God is in heaven (and that's sure
enough) so sure shall there and all these faire bodies of ours
one day be piled up at the gates of death, for it is appointed,
and appointed by God.

Nor is it without observation, that the phrase of speech
here is of the passive voice, *Statutum est*, it is appointed; de-
noting thereby unto us, that man must be a patient, and not
an agent in his owne death.

For a man to be *scilicet* (as the Lawyers speake) to lay
violent hands upon himselfe, to bring a writ of remove, and
not from the Kings Bench, and by Gods owne appointment,
is a soule and fearefull transgression of this Statute.

Let the Stoick Philosophers teach what they will, and in-
fute this rotten principle unto their Disciples, that *non mul-
tum in rebus, &c.* It matters not much whether death come
unto us, or we to it; sure I am, Religion teacheth no such thing: well
may such a desperate position be maintained in Schooles
and by heathen Philosophers, but never in Pulpits, and by
Christian Divines.

That Law in the Decalogue *Non occides*, Thou shalt not
kill, refleth first upon a mans selfe, and then upon his
neighbour. To kill a mans selfe is forbidden in the first place;
his neighbour, but in the second; this is but a breach of the
law of charity, but that of the law of nature: so that accord-
ing to that solid speech of Saint *Augustine*, *Exceptio iis
quos justa lex generaliter, &c.* excepting those whom a just
Law in general, or God the fountaine of justice in speciall
commandeth to be slain: Whosoever killeth himselfe or
any other, he is guilty of murther, and a transgressor of
the Law.

If the life of man were his owne, then indeed it were
some-

somewhat, he might be the more leisire of it, and use it at his pleasure : but it is the gift of God, and man must not dispole of Gods gift, without the minde of God the giver.

Or if man were *sui iuris*, his owne man, then it were another case ; but he is *pars Communis* (as Aristotle speaks) a part of the state, a member of the body politick, and if one member suffer, all the members suffer with it.

If one man dye an untimely death, all the whole Commonwealth is supposed to be damned by it, and therefore it is (as I conceive) that the King doth take so precise an account of the death of the meanest Subject, because both he himselfe, and the whole Kingdome had interest in him. That some have made away themselves, as former Ages doe witness, and this our age too, is no warrant for us, or any one to doe the like.

We are all set in this world as souldiers in battell array, and must not breake our ranks without order from our Captain; As Prisoners in a Gaole, must not lecke our liberty, without the Taylors keyes to let us out ; As Subjects in a Kingdome, and must not out of the Land, without the leave and past-
port of our Soveraigne. And therefore *Balaam* craves leave to depart, *Let me dye* : and *Jonah*, though weary of his life, would not quench the light of it himselfe, but makes petition to God, *Take away my life*. And old *Simeon* begs his releafe, *Lord now leitest thou thy servant depart in peace*.

We must not *projicer animus* (as he speaks) desperately throw away our soules, but fairely resigne them : nor quit our charge here upon earth, but wait upon God ; according to *Jobs* example, *All the dayes of my appointed time will I wait, till my change com* ?

Man must wait for his change, nor worke it, nor appoint his owne death, for it is appointed by God. And so I have done with the first part, the Statute enacted in the first word of my text, *anxiit*, it is appointed. Appointed by whom ? my text shall answer, *mis. adspicere*, to men ; that the second part of text, the concernant parties, for whom this Law was enacted and to whom it was appointed; namely, to men.

And

1 Sam. 2. 6.

2 Cor. 12. 26.

Numb. 23. 10.

Jonah 4. 3.

Luke 2. 29.

Job 14. 14.

2. The con-
cernant party

And indeed of all the creatures under the cope of heaven, there is none of them all, can so properly be said to dye as men ; for of them some have onely being, as the Planetary bodies, the Stars, the Stones and the like. Some again have being and vegetation, as the Trees and Plants : some have being in vegetation and fence, as the bruit Beasts ; and some have being vegetati, on fence, and a soule too, as reasonable men. Now death being a separation of the soule from the body, cannot in right reason, nor in a genuine true fence, be ascribed to any creature, but such as hath a soule as well as a body.

To speak properly then, it is mankinde that suffers the sentence of death, and it is men that dye ; for to them it is that death is allotted, *it is appointed*, *vis a tempore*, and that not to some one man, or to some few men, but *to all men* : for though the particle of universality be not expressed, yet sure it is included, and so intended ; an indefinite proposition (we say in the Schooles) is equivalent to an universall. When Job saith, *Man that is borne of a woman is of few dyes*, he means every man ; so here, when the Apostle saith, *it is appointed to men to dye*, he meanes all men, all, without exemption, without exception. Death is a debt that every man must pay, *qui vult evadere creatur decipere*, he (be he what he will) that thinkes to goe free, is foly deceived, and shall finde it otherwise. David puts the question, *what man is he that liv- eth, and shall not see death?* but the question is without all question every man living shall see death ; Kings and Princes, and Dukes and Earles, and Barons, and Baronets, and Knights, and gentlemen, and Tradesmen, and Husbandmen, and all ; there is neither sex nor age, nor Nation, nor condition that shall be priviledged. *Absalon* for all his beauty, *Sampson* for all his strength, *Salomon* for all his wisdom, *Achitopel* for all his craft is dead, and so is rich *Dives*, courtly *Haman*, valorous *Josh*, all dead. (and which is more) so is righteous *Noah* faithfull *Abraham*, zealous *Lot*, meeke *Moses*, religious *David*, innocent *Job*, painfull *Paul*, penitent *Zacharius*, and he that was the center of all perfection, Christ the Lord. If any

1014. 1.

Psal. 89. 48.

power, or greatness, or piety, or integrity, or vertue, or grace, or any thing in the world, had been any muniment or defence against death, surely Christ of all other, had never dyed, nor made his bed in the darke, as *Job* speaks.

Job 17.13.

This Statute of death, takes hold of all that enjoy the benefit of life: *Parace fuis* that great Phisition, though he cured many others, and promised immortality to him selfe, yet was he cut off in the prime of his yeeres, *Contra vim mortis, non est medicamen in hortis*: there is no antidote for death; never yet was it seen or known, or heard, that any drug was so soveraigne as to preserve a man from dying: of the longest liver it hath been said in the end *abitus*, his life is past, or *vixit*, he had his time, or *morsus est*, he dyed. Before I quit this point, I will resolve a doubt or two, but briefly and as it were in two words; the first this:

Dub.

2 Tim. 1.10.

The Apostle S. *Paul* saith that Christ hath destroyed death; how comes it then to seize upon the Saints of God? whence is it that the righteous dye, seeing Christ hath dyed for them?

Solut. 1.

2.

This doubt may be aslooyed thus: first, the most righteous man upon the face of the earth, besides his originall hath many actuall sins, which make him liable to death. Secondly, Christ by dying did not take away the stroke, but the sling of death; not the being of it, but the curse; *rollitur mors, non est sic, sed ne obicit*, men are still mortall; but the tyranny of death, which makes it penall, is taken away.

3.

Thirdly, the nature of death is changed, it is now in a manner no death, of a curse it is become a blessing, of a punishment a benefit; of the gate of hell, the portall of heaven: thus the first doubt is resolved.

Dub. 2.

2 Kings 2.

The second doubt is this; *Enoch* was translated that he should not see death, *Heb. 11.5.* and *Elias* was carried up by a whirlewinde into heaven; therefore all men dye not.

Solut.

I answer, the translation of *Enoch*, and the rapture of *Elias*, are two intricate and subtile questions, and such as have troubled, I will not say pusled, the heads of many Divines; my meaning is not to trouble either you or my selfe, with any exact discusiment of these questions, onely to satisfie for the

the present and to afoile the doubt proposed ; this I say. That *Enochs* translation and *Elijah* his rapture, and the change of all those that are alive at Christ's second coming in the end of the world, were, and shall be a kinde of death, *loco mortis*, saith *Aretius*, in the stead of death, *instar mortis*, saith *Bosquer*, like death.

But because this change neither did, nor shall seperate the soule from the body, nor dissolve the *compositum*, therefore it is not a true, proper, reall death. Againe, let it be supposed that *Enoch* and *Elijah* did not dye, it will not infring this common Statute, that all shall dye. It is enough that all the posterity of *Adam* be obnoxious to death, though some be dispensed withall and dye not : for as *privilegia paucorum legem non faciunt* ; (to use the words of the Canonist) the privileges of a few doe not constitute or make a law, so neither anul or infringe a law.

What though some have been privyledged and exempted from death, I say with Saint *Augustine*, *alia naturalitas, alia mirabiliter fiant* : some thirgs are done naturally, some miraculously, an ordinary course is one thing, an extraordinary another; but take it ordinarily, and according to the common course of nature and it is as true as truth it selfe, that *it is appointed unto all men once to dye*.

And so I come to the third part of my Text, touching what this Statute was enacted and appointed unto men, and thatts exprest here in two branches, *Death* and *Judgement* : what. ^{3.} Touching once to dye, thatts one branch, but *after this the judgement*.

The former branch of this Statute is touching Death, *it is appointed unto men*, saith the text, *once to dye* ; *semel, once, Death*. *not twice, quod casus in Diabolo, id in homine mors*, that which the fall in the Devil, the same is death in man ; he fell but once, and we dye but once. Men that are dead are phrased by the holy Ghost, as waters spilt upon the ground, ^{2 Sam. 14.14.} which cannot be gathered up againe ; waters once spilt sinke into the dust, and are not gathered up againe, nor cannot be spilt againe. What is said of the death of Christ, may be said of the death of all other men, in an ordinary regular way ;

he died but once, no more doe they, one corporall death iuf-
ficithe.

Object

1 Kings 17.

2 King 13.

If any now shall object unto me, and say, that some have
died twice, as the *widow of Sareptaes* sonne, the *Shunamites*
son, 2 Kings 4. the dead man that was cast into the grave of *E-
lisha*: As also *Jairus* daughter, and *Tabuba*, and *Emichus*, and
Lazarus, and some others; these all were raised up to live,
and lived to die again.

Answer.

I answere, that all, or the summe of all that can be said is,
that it was an extraordinary a^t. And beside the common
Road of Gods usuall way, for ordinarily and without some
speciall dispensation and priviledge, all men die, and die but
once.

I am the more confident in, because my text is cleare for
it: *Statutum est &c.* It is appointed unto all men once to die:
and then to die, that is the maine matter of the Statute, death.
There is a three fold death.

- | | | |
|-----------------|---|---|
| 1. A Naturall | { | the death of the body. |
| 2. A Spirituall | | the death of the soule. |
| 3. An Eternall | | the death of the whole man,
both body and soule. |

The first, of these three seperates the soule from the flesh.

The second, the spirit from grace.

The third, the whole man from the Beatificall vision, and
presence of God, and that for ever.

The first of these three kindes of death, (as I take it) is
only meant in this place, not the spirituall death of the soule,
nor the eternall death of the whole man, but the naturall
death of the body, thats the death appointed unto men, without
discrimination, to all men without exception. The death
of the body, and the dissolution of nature, is that, the remem-
brance whereof is so bitter, whereof the wiseman speakes,
Ecclesiasticus 41. 1. That which the heathen Philosopher
called *φόβος θανάτου*, the most terrible of all terribles.

That which *Job* call, the King of feares. That Cup which
our Saviour Christ himself was afraid to drink off, *Matthew*
26. 39. *Et fortior non est miles quam imperator*; and usual-
the

the Souldier is not more valorous then his Leader, then his Captaine. If the apprehension and sentiment of death, was so terrible to him that was more then a man; how much more to us that are but men, but meere men? And yet death is of the nature of those things that are *γλυκατικες*, bitter sweet. Bitter in respect of it self, or being the destroyer of nature; but sweet in respect of the consequence, as being a passage to a better life: I dare say there is not a soule of discretion amongst you all, but could wish the terrors of death taken away and the bitterness of it abated and allayed. Now that you may have that you wish for, and be able to encounter with death, as a friend, not as a furie, let me commend unto you these speciall.

First, to meditate often upon death.

Secondly, to make preparation for death.

Thirdly, to consider the benifits that come by death.

These three well practised and put in use by a Christian, will like that wood that *Moses* threw into the waters of *Exod. 15. 25.* *Mara*, sweeten the bitterness of death, and make it more pleasing. For first the frequent meditation of death, and the often inculcating, and commenting upon it, will make it more familiar, and lesse terrible. *Tela prævisa minus Lædunt*, he that sees or thinks upon a bullet or blow a coming, starts not at it, as he that is hitt upon a sudden and unawares.

Its wisdome for a man to acquaint himselfe with death before it come. For this cause King *Philip* would have his remembrancer every morning to put him in minde of his mortality; and the *Anchorites* of old would every day scrape with their nailes some part of their owne grave. And Saint *Jerome* would have the scull of a dead man before him continually. Behold ye despisers, and wonder, ye that put away farre from you the evill day, that make a league with death, and a truce with the grave; ye that take no notice in the world of your owne infirmities, sicknesse, weaknesse, faintnesse, wearinesse, age, and the like, never remembraing that these are the messengers of death, and that the sound of their Masters feet is behinde them; ye that can passe by the

2 K.ng: 6. 22.

death of others and never once apply it, that can see your neighbours, friends, acquaintance, alliance, &c. carried to the grave, and never lay it to heart. We read in the second of *Samuel* and the 20. chapter, that when *Amasa* was dead and lay wallowing in his blood, all the passengers and people stood still and looked upon him, *ex ruina disciplina*. Let us read letters in the ruines of others, and never looke upon the death of another, without remembrance of our owne death. This is the first speciall.

2. The second is to make preparation for death: the reason why the sonnes of men are snared in an evill time, and intangled in the bands of death, as fishes in a net, or birds in a snare, is because it falleth suddenly upon them, and they not prepared for it, *Eccles.9.12.* I know not whether God in his wisdome, hath of set purpose concealed from us the coming of death, for this very end, that we may be alwayes in readinesse when it doth come; woe to that man whom the Lord, when he comes, shall finde sleeping, it had been good for that man that he had never been borne; for as the tree falleth, whether towards the South or towards the North, so it lyeth, and there it shall be. As death findes a man, so judgement takes him; looke how he dyeth, so shall he rise againe, and so shall he be judged. It is a maine point of wisdome in a Christian to prepare for death; in respect, first, of the certainty; secondly, many times of the suddennesse of it. There is nothing in all the world so certaine as death: let a man climbe up the highest Mount or Pinnacle, let him looke downe againe upon the face of the world, and he shall see all things hang dandling upon the thred of instability, wheeling and turning upon the pin of uncertainty, onely death, that's certaine. In all other things we may use a *fore*, a peradventure, or a perchance. It is a chance for a man to be rich, a chance to be great, a chance to be wise, a chance to be learned; but for a man to dye is no chance, but a certainty, a constitution that shall never be repealed, till destruction be thrown into the Lake of fire, and death shall be no more.

Revel.21.

We all know that we must dye, and know it as certainly as

as we know our owne names, or our right hand from our left, or the joynts of our fingers, yet we regard it not we prepare not for it.

Secondly, as it is certaine, so many times it is sudden too, seizing upon those soonest that least expect it. It was far and wide from the thoughts of that rich man in the Gospell promising to himselfe rest quiet, long life, that he should be arrested with that killing mesage, *Itulte hac nocte, Thou fool, Luke 12.20.* *this night shall thy soule be taken from thee.* Little did I mpt Beli**h**azar in his cups that his Kingdome was nimbred, and Dan. 5. that the same night he should be slaine; or Corah in his co**-**spiracy, that he and his partisance should be swallowed up of Numb. 16. the earth; or Iob's children in their banqueting, that the Iob 1. house should fall down upon their heads; or Ananias and Saphira in the middest of their lying, that they should sinke downe stone dead at Saint Peters feet. Many a man hath Acts 5. been taken away in an instant and put out like a candle when the thoughts of death have been farthest from him; and therefore make preparation for it: that's the second speciall.

The third and last speciall, is to consider the benefits that come by death; and these I shall couch in two words:

1. *Vnde* { Whence it frees us.

2. *Quo*, { Whither it brings us.

It frees us first from sinne: our first Parents dyed because they sinned; we dye, that we may not sinne: sinne delivered them over unto death, but death delivers us from all sin. Hence it is that death is stiled by Saint Paul, 2 Tim. 4. *unusq[ue] m[od]is arauisius*, a time of liberty; the loosing of the soule from the bonds and fetters of sinne. So that a soule seperated from the body, is set at liberty; like a bird out of a cage, or a fish out of a net; and freed from those manifold corruptions and heavie pressures under which it groaned.

Secondly, it frees us from wicked company: it was no small affliction to David, that he was constrained to dwell Psal. 120. with Mesech; to Jeremie, that he must live amongst adul- Ier. 9.2. terers and rebels; to Lot, that he must heare and see the fil- 2 Pet. 2. 8. thy

thy conversation of the *Sodomitres*. Now death frees us from all, and carries a man out of the Gun-thorr and reach of Satan, of all Satanicall and wicked compay.

Thirdly, it frees us from the miseries of this life : The world is a sea of sorrowes, we live in it as in a vale of teares : And as in the sea, *unda undam sequitur*, one wave followes another, and seldom or never shall you see the waters calme or levell : So in the world affliction followes affliction, miserie miserie, calamite calamite, and never rest untill we arrive at the haven of death. This was that that made *Epicurus* speak more like a Divine, then a Philosopher, *Momo calamitatis fabula, in felicitatis stabula*, that man was a very map of miserie. And some of the wisest heathen too, judge it the best thing in the first place, not to be born, the next to die assoone as we are born, this for the (*unde*) whence death frees us.

Now for the (*quo*) whether death brings us, for as it frees us from something, so it brings us forme whither. And will you know whither? in a word, the death of the Saints is a Portall to let them into Paradise, a Bridge to give them passage into heaven, a Whirrie to waft them over and bring them to the haven where they would be ; an Angell to carry their soules into *Abrahams* besome. *Socrates* the heathen professed, that he could willingly dye, that he might see the companie of the antient worthies ; As *Orpheus*, and *Hesiod*, and *Homer*, and the rest : What shall we do then that are Christians, but with *Hesargan* the Hermite, even chide our soules out of our bodies : And with *Saint Paul*, desire to be dissolved, that we may see the blessed companie of Patriarches of Prophets, of Martyrs, of Confessors, of Apostles, nay of Christ himselfe, sitting at the right hand of God in the gloriy of his Majestie : This is the societie of Gods chosen, and to this estate death brings us. And so I step from the former branch of the statute to the latter, from that of death, to this of judgement ; *But after this the judgement*.

After this that is, anon, presently, immediately after, and therefore *Aretius* reads it, *23rd 1870* upon that. Take it which way you will, the phrase implies an order of death before

fore judgement, but not a long distance of time betweene death and judgement. Judgement followes in the neck of death, either of weale or wo, of salvation or damnation ; or *Ite, or Venite, go ye corled, or come ye ble fed.* This judgement here after death is either private, or publike, particular, or generall, of soules alone, or of soules and bodies together. Both these judgments may be here meant, but specially the particular, that followes immediatly to other, not til the end of the worlds. It is enough that after death comes judgement, one way or other ; be it particular or generall, it matters not, looke we to it. If whilst we live we play not our game wisely, repent of our sinnes and make our peace with God, when death comes it will be too late to play an after-game of repentance, for then there remaines no more sacrifice for sinne but a fearfull looking for of judgement, an lire indigneation, which shall devour the adverstaries, as the Apostle speakes, *Heb. 10.27.* Knowing therefore the terror of the Lord, we perswade men, perswade them to ^{2 Cor. 5.11.} pietie, to charite, to holinesse, to righteouinesse : In breiie, to a conscientious observation of both the Tables of the Law, and all because of this, the terror of the Lord, the rigour of the last judgement. If this will not perswade men and prevale with them, I know not what will ? He that shall hear of death, and of judgement after death, of a worme that never dies, and of flames that never shall be quenched, and shall not feele his soule within him shrinke for fear, and shrivell it selfe together for astonishment : I can say no more, nay nor lesse of him, then *Simon Peter, of Simon Magus, Act. 8.23.* He is in the gall of bitterness, the bond of iniquite, the infinite anger of God is upon him.

Men, Brethren and Fathers, let the remembrance of judg-
ment smite every soul amongst us with fear, make us to rend
and ransacke our hearts, and purge these *Augean stables*
of our polluted consciences from all uncleannesse of flesh
and spirit. For the day will come (and God knowes how
soone, it may be this day before to Morrow) *In quo plus*

valerunt per a coda quam atra verba conscientia bona quam
 tarsa pia plena as Saint Bernard hath it, in which pure hearts
 shall preuale more then plausible words, a good conscience
 then a full purse. For the tender mercies then of the Lord
 your God and for the love that ye beare unto your own poor
 soules, think of this judgement after death, and prepare that
 for it before death. Colen not your selfe with the weaknesse,
 the corruption, the facility, the metacharacter of the judge at
 that day, for the judge is the Lord Jesus Christ, the Sonne of
 God one that is infinite in power, & cannot be overborne with
 greatness, punctual in resolution, & will not be overcome with
 importunity, powerfull in knowledge, and cannot be decei-
 ved with cunning; exact in justice and will not be corrup-
 ted with bribes; impartiall in himselfe, and will not be carri-
 ed away with favour or affection; either now or never must
 ye worke your owne saluation, and sue the favour of the
 Judge, now he is mercifull, but then he will be severe. With
 what face shall *Pilate* and *Tudas*, and the *meres*, and all
 the route of the wicked, looke upon him whom they have
 pierced? Peirced in his owne body with thornes and speares,
 and nailes, peirced in his poore members with crueltie and
 oppression, and uncharitablenesse, and the like weapons of
 unrighteousnesse: What (troe ye) will the judge say to
 such cruell tormentors of his innocent bodie? but either *af-*
fers, or bring them hither, and lay them before me; or
Let *aw* *the* *ce*, go from me ye cursed into everlasting fire: A
 fearfull doome, able to astonish them that hear it, but utterly
 to confound those that undergoe it. What can possibly
 appale or amaze the soul of a poor Christian more then this,
 to hear him that should be his Saviour, to say unto him go
 from me: what (may it say) from thee Lord the fountaine of
 life? from thee the light of glory? from thee the river of
 pleasure? Oh God, this is terrible, intollerable; and yet this
 is not all, but from me into everlasting fire: if but into fire,
 it were enough, but into everlasting fire, is enough, and e-
 nough: This is the *Apex*, the height of a wicked mans pa-
 nishment, that the fire is everlasting. But

But I would be loath to trespass too much upon your patience on this time; and therefore for the matter of my Text, I will conclude, and conclude thus with Saint Pauls Phil. 2. 10. *restation, a little added; If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, of any bowels and mercies towards your owne soules, thinke on these things; and when that is done, thinke on them againe; thinke on death, thinke on judgement, thinke on both death and judgement, because (there is no remedy) you must undergoe the stroke and hazard of both; for, saith my Text, It is appointed unto men once to dye, but after this the judgement.* And so I have done with my Text. And yet I have not done; here is another Text, of rather the same text in another Character, in another Letter, that will a little require your patience, and my paines; your eares and my tongue; your attention, and my illustration: and I beginne it thus; *lately mentioned in a sermon of mine of Mr. John When Abut was deade, David (good man) tooke it to heart, and said to his servants, Know ye not that there is a Prince and a great man fallen this day in Israel?* I may take up the like speech, and say unto you, as he to them; *Know ye not? (I need not aske the question) there is none here but doth know) that a worthy Gentleman, a famous Knight, a renowned Baronet, a great man is fallen this day in our Israel, in these parts and amangst us; witnesse these persons, this Pall, these blacks, these and all these accoutrements of bould and enigmes of greatness. I condonne not such pompeous solemnities and portly Ceremonies, where there is worth and estate to bear it out, but rather condonne them; and as Eusebius commandes, *Adiuua, a noble Sermon, for his care and to his Master, his buriall, and friendes funerall solemnities, that he brought him honourably to his grave; so doe I (and I presume you will all doe the like) commend the generous and noble disposition of him, the successor of this Patriot, hee decessed, whose hearte and handes God hath encharged to be at this charge.* I am reduc'd to naming my selfe*

If any one (busier then he neede) shall thinke it a superfluous peece of busynesse, and say of it, as some did of the precious Oynmant and costly Spikenard poured upon the head of our Saviour: *Ad quid perdidi hac? i.e. what end is all this waste?* I say againe, let him not trouble his pragmati-
 call busie head about it; for what was said of that worke, may be said of this, *It is a good work, and laudable, and lawfull;* it is done in the honour of Christian buriali, and that is enough.

He that shall read the Story of the *Sevene or the Romans* either, shall finde the sumptuous and costly Funerals of the dead, (and that sometimes even to excessie againe) to be no novelty. And their commendations too, those that were honourab:es, and deserving in their life, time, were followed with the amplest testimonies of pracie and honour, when they were dead; not thereby to gratifie any way the deceased, but to testifie their love, to bemoan their losse, to hold out the lampe of their vertues, and worthy Acts, to others left alive. When I read how *Nazianzen* commended *Basil*, when he was dead, and *Bernard* the *Monke*, *Malachy* the Bishop, how *Elisha* commended his Master *Elijah* and *David*, *Saul*, and *Abner*; how the blessed Apostles commended those Saints, of whom the world was not worthy; I can not thinke, nor possibly be periwaded, the due and deserved commendations of the dead, to be any sinne, but rather a faithfull and Christian endeavour, to have that blessing of God fulfilled upon them, that *the righteous be had in everlasting remembrance.*

For mine owne part, I never loved to give titles to any man, either living or dead, contrary to merit; nor am I come at this time (for there is no need of it) to speake any thing in the praise of the deceased here above or beyond his deserte; for then (happily) it will be said of me as *Hierome of Ruffinus*, that I wrong him with praises; but yet I would be loath to betray the memory of a deceased, and withall a deserving man; or burthen my selfe with a concealement

of those things, which deserve not onely commendation but imitation ; and such as may (perchance) be an incentive to some of you that heare me this day, whom God hath blest with ingenuous education, and ample estates, to tread in his steps (as *Ascanius* did in the steps of his Father *Aeneas*) and to follow him in the like.

That that I shall speake in few words, shall be nothing but what I have either heard by faithfull and credible relation from others, or knowne of my owne experieice, or conceive in my opinion to be reall and true. Then thus. This noble and worthy shadow, and my much honored Patron, presented herebefore your eyes, upon the Stage of mortality, was by his Parentage Nobly descended ; there are those in this presence that can tell you far better then my selfe, that his birth was lineally very ancient and honorable ; I dare not take upon me (nor is it indeed my Office) to draw the line and list of his Pedegree, but *sicut and vimus, sic etiam vidimus*, as I have heard, so likewise have I seene, and so I say, and say as I said before, that it was both honorable and ancient ; *At Stemmatu quid faciunt* ? but alas what bootes birth without other beautifications ? what availes Nobility without vertue, or ancient Pedegree without good parts ? where these two are sundered and severed, it is a shame, but where they concur and meet together, it is an honour, worthy an accent of elevation, and so they did in him : for besides that which he derived from his Ancestors, he had in himselfe more then ordinary or common parts ; a stately person, a comely presence, a grave countenance, a solid judgement, a good wit, a civil behaviour, a sober conversation : these are not ordinary, yet these he had. And besides these, he was deliberate in his courses, and after deliberation, resolute ; he was of an excellent temper, not easily moved to passion, he was wise, prudent, provident, politick in the better sense ; wary in his wayes : to sum it up in short, he was in the esteeme of thole that loved him worst, an accomlisch Gentleman.

I speake not this to free him from all infirmities; for he was a man, & nihil humani se alienum putat; that is enough to intitle him, and all men else to, faithfully and infirmities; there is no man breathing, lives without them, or free from them; but comparing him with other men, and making appearance, the judge, he was as free (I will not say as any) but free as many, if not the most.

For his Education, it was like others of his rank; first at the inferiour Schooles of good learning, and then after that at the famous University of Oxfard, for some small space of time, though not long; but the time that he stayed there, and the learning that he had, he did improve it to the best advantage, of any that I have known. For the rest of his life, as Cæsar compred his service of his in three words, *Veni, vidi, vici*; I can, I saw, I vanquished; so shal I in three other words sum up and comprehend the whole course, and tenour of it; *Ecclesia, Republica, Familia*; the Church, the State, the Family. I own it well of Junius, that

To the first of these, the Church, He had a two-fold relation; as a Patron, and as a Professor.

Take him in the former, as he was a Patron; and I must and can say for my owne part, that he was free from the Jeit smack or touch of Sigrisbie; nor did I ever heare, that he made any precontract with any of his Clerkes, which he did present, so much as for a farthing. A rare example (I must tell you) in these bribing, corrupt times, wherein Simonie is so rife, and faciledge so common, that unless the Clerke bring the bagge, he shall not have the Benefice; unless he abate, or compound, or pay a *Rent*, he shall not have the inheritance. But besides this, it is not unknowne to many here present, that in a Church neare adjoyning where he was Patron, and Proprietor of too, for the respect and love that he had towards learning and Religion, he made an augmentation of twenty pounds *annuum*, towards the better support of the Minister, and the Ministry; in that place; true it is (I confess) that the Church there needed it; but again,

it is as true, that *rebus sic stantibus*, things standing as now they doe, and ratified by a settlement of Law, as (men conceive) they be, he needed not have given it, and therefore deserves the greater praise: shew me a man that hath done thus much of his owne accord, and I will speake thus much in his commendation.

Take him in the latter, as he was a Professor, and I must needs say, that he was exemplary, above many of his ranke; his constant repaire to the Church of God, and his diligent attention to the word of God, was not without oblation and applause; all the time that he lyed here amongst us, I never knew him if well and in health misse his Church. And his diligence in this kinde was seconded with good success, for he was thereby, and by that meanes, so good a proficent in the Schoole of Christ, and of Christianity, that he was able to give a good account of his faith, and to render a Reason of the hope that was in him, as the Apostle advertised all Christians, 1 Pet. 3.15.

I have seldom knowne or heard of one of his profession, and quality (not versed in politive or polemicall Divinity), that would reason a case so strongly, maintaine an Argument so stontly, or alioyle a Doubt so dexterously, as he would. Thus his relation to the Church.

As touching the second, his relation to the State, he was Secondly, the
loyall to his Sovereigne, obsequious to his betters, friendly
to his equals, favourable to his inferiours, charitable to the
poore and needy.

This last, namely his charitie, it was the lesse noted, because it was not (as some mens be) Pharaonicall, publike and for populer applause; but private, and in secret; his endeavour was to follow the Doctrinall rule of our Saviour, Matth. 6.1, that the lefthand if I did not know what the righthand did; I am verily perswaded, that he sent and gave away many a shilling, many a crowne, many a pound, to those that were necessitous and in want, who never knew their almoner, nor from whence their reliefe came.

Master John
Ackland, Esq.

It is not yet six, or not above six houres agoe, since I recel-
ve'd a relation in writing from a noble gentleman, a friend
both of his and my owne, whose relation I dare relye upon,
and pawne my credit, calling and profession for the truth of
it) how many good deeds he hath done, in and about the
place where he lived, what severall summes of money he
hath given, and caused to be given to poore ministe^rs, to poor
widdowes, and to other poor people, according to their sever-
all necessities: But above all, to one poor minister, a summe
of a good, a great value.

But because *dolus, versus, in generalibus*, it may be
thought a kinde of fraudulencie to trade thus in generall,
without specification of some particulars: I will give you
some instances, though not in the persons, yet in some of the
summes of money that have been given by him in the way
of charity. And therein I shal make a gradation, not down-
wards (as *Abraham* did in his intercession for *Sodome*) from
thirtie to forty; from forty to thirtie, from thirtie to twenty;
from twenty to ten, from ten to five; but upwards, from
three pound to five pound, from five to ten, from ten to
twenty, to forty, to threescore, to fourscore: for so much is
credibly reported, that he gave to that poor Minister before
mentioned: This was a worthy work, a work of charity, nay
more (in these chill times) a work of wonder: yet such
worthy works, such works of charity, such works of wonder
did he practise: And not six dayes (as I am told) before he
died, he desired to live no longer then God shoulde give him a
heart to do good, such a prayer, and such almes, like those
of *Cornelius*, want not both audience and acceptance with
God Almighty.

In reference to the State, he was an antient Commissioner
of the peace, and he had not his office for nought, for as was
his office, such was his endeavour, to make peace, his recon-
cilement of people at variance, was not without labour and
charge too somtimes: For where he saw, that satisfaction
was necessary to the party wronged, and the party wronging

Gen. 18.

acts 10.

men solvent, and notable to pay, he would make it up out of his owne purse. Here was justice (as wee say) with a witness; Charity joyned with justice; such a peece of justice, as (I muft confesse) I have never seene the like, and but feldome heard of: you that are as he was, doe in this as he did, it is worth not onely your obſervation, but your practice.

His carriage in the place of a Commissioner, was both faire and ingeuous; for as he was zealous for the promoting of his Majesties ſervice, fo likewife just and uncorrupt, for the affaires of the Countrey. And to this purpoſe, (I ſpeak but what I know, and what fell from his own mouth) his allowance to his Clerke, was more then ordinary, that he ſhould not ſherke upon the Countrey for fees, nor grate upon the people by exaction.

He was for a long time a Deputy Lieutenant (and upon the ſummons of a late Parliament) was by the common vote of the Countrey chosen a Knight of the Sheere; where he ſerved his Countrey with that gravity and ſincerity, that he gained thereby no ſmall honour and applaufe.

These are but petty promotions to thole (which no doubt) he might have beeene advanced unto, if he had nor affeted a private life, and chufed rather to command at home, then crouch abroad; to live freely upon his owne, rather then fland to the devotion of another.

As touching the third, the relation of his Family; He was a prudent houſholder, one that ruled his owne houſe well, *1 Tim. 3. 4.* his government in this kinde was more then ordinary, deserving both commendation and imitation; for like the good *Centurion* in the Gofpell, he had his ſervants at ſuch a becke and command, that if he ſaid to one, goe, he did goe; if to another, come, he did come; if to a third, doe this, he did doe it.

He was not attended with tareters or drukards, or vagabonds, or rif-raffles, or debauched ruffians, but (which was

his honor) with men of fashion, of staidness, of civility, of soberneſſe,

He was a man that, besides those *Stata tempora*, the times set apart for his owne private Devorions, (wherein he was conſtant) he had prayers usually in his Family; where for the moſt part, he was present himſelfe, together with ſing- ing of Psalmes, and repetition of Sermons, (as occation was offered.) So that what *Eusebium* reports of Constantines Pallace, might in a ſort be applied to his Houſe, he had in it the forme and repreſentation of a Chareh.

What his providence was in reſpect of his Children, and of ſucceſſion, let the world judge; he was one that did not waste, but improve his Estate leaſt him by his friends: When he firſt enjoyed it, I have often heard him ſay, that he was deeply in debt, but by his care and providence, together with Gods bleſſing upon both, he wound himſelfe out, and added to what was leaſt him.

For the reſt of his demeanour in his Family; take him in his ſeverall relations, as a Husband, a Father, a Master, He tell you what he was, in a word; he was a loving Huf- band to his eſpoused Lady, a tender Father to his dutiſull Children, a liberall Master, to his officious and well deſer- ving ſervants.

Now he is gone, and i[m]poſſible it is, that a man of ſo much worth, and of ſo many ſeverall Relations to the Chruch and to the State and to the Family, ſhould be pluck- ed away, but that ſome ſhould ſeele it, and lament the loſe of it; Well may that curse fall upon *Jeħotakim*, that none ſhou'd lament him, ſaying, *Ab my brother, or ab my Sister or ab Lord, or ab his glory,* but never upon this worthy perſonne here deceaſed: for over theſe Corps, this Co- ſtin, that Grave, it will be lamented, and ſaid by *Ab my Father*, by others, *Ab my Husband*, by others, *Ab my Grandfather*, by others, *Ab my Landlord*, by others, *Ab my Master*, and by others, with ſome others of my Coate and pro-

A Funeral Sermon.

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profession, as sharing in the losse, so in the lamentation too,
Ab my Patron.

As concerning the disposall of his Estate, or the nature of his decease, or the manner of his death, I can say nothing, because I heard nothing; I make no doubt, but *qualis vita, finis ita*; as was his life, such was his death; as he lived in the feare of God, so he dyed in the favour of God. There let us leave him, thither let us commend our selves, and I have done.

Now to God the Father, God the Sonne, and God the holy Ghost, three persons and but one God, be ascribed and given, all glory and honouer all praise and power, all Majestie, Might and Dominion, from this time forth and for evermore

Amen.

F I N I S-